



THE FLAMING SWORD

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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PROF. U. G. MORROW, Editor.

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BRIEF DIRECTORY

—of—
The KORESHAN UNITY,
Estero, Lee Co., Fla.

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Estero, Lee County, Fla., is Headquarters of the Koreshan Unity, and is therefore the post office address of the Founder of the System, the Pre-Eminent, and Officers of the Unity whose names appear in the above Directory.

An Encouraging View of the Campaign of 1905.

THE RESPONSES to our Campaign Call continue to come in freely. We shall soon have quite a little army of earnest workers who are resolved to see what they can do in the way of interesting their friends and acquaintances in the Koreshan System and its publications. Many of our friends have manifest a very noble spirit, and we highly appreciate their words of encouragement. The outlook for a year of gratifying results is bright. We believe that many people will be placed in close touch with our work.

Owing to the fact that a number were desirous to begin work at once, we outlined a simple plan last week, that might be followed out while waiting for the issue of printed matter specially devised for this campaign work. We have mailed blanks for use in filling out subscription orders, and a number of copies of FLAMING SWORDS with which to interest friends; and those who feel so disposed, may find opportunity to "talk the matter up" with their acquaintances. A little later attractive advertising forms will be ready, and complete instructions given as to how to reach the various classes of minds in an effective manner.

For the present we desire to say that, judging from the tone of many letters received, the majority of those who enter the campaign will engage in the work for the love of it. The most effective work can be done if we make this a campaign of earnest effort to promote the great work. Yet, we shall be glad to allow a commission on subscriptions where desired or necessary. Those who need to do so, may retain 25 cents out of every dollar received for subscriptions—this being a discount of 25 per cent. The same discount will be allowed to those who desire

it, on sales of literature from the Guiding Star Publishing House.

We have greatly appreciated for some years past the effective and earnest work on behalf of our publications, by Mr. Henry N. Rahn, of Baltimore, who has succeeded in interesting a large number of people in that city; and our Baltimore subscription list is fully as large as that of any other city in the country. Bro. Rahn is very business-like in his methods, and is very obliging, making prompt remittances for new subscribers, and carefully looking after expirations and renewals. Bro. Rahn has been in the Campaign a long while, and he now re-enlists for still more vigorous and effective work.

We are greatly in need of a new edition of the CELLULAR COSMOGONY. We are soon to print a new edition. The book is not expensive, but very effective in arousing interest in our work. But for the present, we have a large lot of back numbers of THE FLAMING SWORD, which might be judiciously used. We desire to get rid of a great surplus of copies, and we are willing to send these out for the mere cost of selection, wrapping, and transportation (25 cents per hundred, assorted), to be distributed among those who will read. Marked copies on special subjects often find interested minds. These can be used to very good purpose, perhaps, until our new circulars and other reading matter are ready.

Our very earnest friend and brother, Mr. C. D. Shellabarger, of Ohio, manifests a very liberal spirit. He takes advantage of every opportunity to interest people in the Koreshan System, and in connection with his co-worker, Bro. Montgomery, has disposed of many copies of our publications and obtained subscriptions. These

two brothers are not easily discouraged, as their expressed determination after several years' experience in this line, amply proves. Mr. Shellabarger now writes: "It is easy enough to make the old coat and shoes last a little longer; a little sacrifice will bring 52 copies of THE FLAMING SWORD to any one who is purely honest in desire for truth. If you know of ten persons who are unable to pay for THE SWORD, but who desire it, I will gladly set aside enough in the next hundred days to pay for them. That would be 10 cents per day; and I feel that Bro. Montgomery will do quite as much—that would make 20 all told."

The Postal Department is not much in favor of subscriptions advertised for on the basis of interested offers of this kind. We did advertise to send THE FLAMING SWORD free to those who might be too poor to pay, but who desired the publication—and we were asked to withdraw the offer, or pay full postage on all such copies. But funds of the kind suggested above might be very effectively used in distributing advertising matter among those who have never heard of the Koreshan System; and all who feel disposed to assist in such lines may be assured that their requests will be fully complied with, so that they may share as fully as possible in all the good results that may be derived from our Campaign of 1905, and after years.

We should like to have our friends advise us of what they conceive to be effective means of reaching people with new lines of thought. Suggestions and the results of experience of a possible number who have engaged in similar work, will be thankfully received and duly considered. We again heartily thank all our friends who have nobly responded to our call, and await responses from many others.

Address, EVELYN BUBBETT, Manager, Guiding Star Publishing House, Estero, Lee County, Florida.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 591

The Factors of Divine Perpetuity.

Principles and Laws Through Which God Exists; Propagation and Appropriation of the Fruit of the Tree of Life; Perfection Through Suffering and Sacrifice.

FROM THE WRITINGS OF KORESH.

GOD EXISTS by virtue of the law of propagation.

God is both male and female. The union of the male and female in God is for the purpose of creation. Creation progresses continually by virtue of the relation of the male and female in God. God's seed is the beginning of creation, and that beginning is in the concrete degree, for in this degree are both the primates and ultimates of life—first and last principles. God is the Tree of Life as to the divine love, charity, and good. There is but one way to keep (perpetuate) this tree, and that is to plant the seed of it. The Lord's life in the flesh was the ultimate divine good, the literal seed of the Tree of Life. God's life can be perpetuated only by keeping the way of this tree; hence when the seed of that tree matures it is planted.

God lives by appropriation. He propagates fruit for his own appropriation; and during the life cycle there are twelve periods defined by the twelve Zodiacal signs. At the end of each cycle there is one kind of fruit. These twelve cycles comprise one grand cycle; and consequently, there are during the grand cycle, twelve manner of fruits. The Lord God appropriates and assimilates these fruits at each period, to perpetuate his own being, as well as the being of the fruit itself. Our idea of immaculate is simply, pure or white. God is continually immaculate; but those who are redeemed from among men are made immaculate by regeneration, for "they are redeemed from among men, being the firstfruits unto God and to the Lamb." They are the product of the Tree of Life. The difference between the Tree of Life and the River of Life, is that the tree is the divine good, and the river is the divine truth.

In a diagram containing a center or nucleus and circumference, the center represents the sun, and the circumference the earth. As the existence of the circumference depends upon the constant outflow from the center, and consequent supply of the circumference from the center as the creative energy of the circumference; so the center depends for the perpetuity of this supply to the circumference, upon the inflow from the circumference to the center. The two relations are co-ordinate, and the operations are reciprocal and co-operative.

This completes a cycle from center to circumference, and corresponds to the arterial and venous circulations; the one flowing from the heart to the circumference, or extremities of the body, with vitalized blood, and the other returning the corrupted blood to the heart for revitalization. Without both these fluxions the whole fabric would go to pieces. With the dissolution of the fabric the center would also go to destruction. Do you not see, then, the reciprocal dependence or the interdependence of God and man? God constantly outflows to man, and man constantly inflows to God—into God. This is absorption into Nirvana.

"I, even I, am he that blotteth out thy transgressions for mine own sake." Transgressions are blotted out only through sacrificial offering. The Lord Jesus was sacrificed for his own sake, as well as for the sake of mankind. "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering." This word incense is from the root *katar*, to smoke from

burning—that is, fragrant smoke or perfume from burning choice spices. As incense can only come from burning the choicest, and therefore the costliest spices, their burning is a sacrifice; but in this case the word means incense and not sacrifice.

The word sacrifice in Hebrew is *zabah*, from the root *zabah*. *Zabah*, to sacrifice, is from the root *zabah*, to kill or slaughter; to kill specially for offerings or sacrifices. The offering particularly referred to in the above quotation is the offering of pure truth separated from all fables. It is the Gentile offering, and refers to the offering to be made at the “second coming.” The words are: for the pure offering, *tehorah*, to shine; and *minehah*, gift, a shining gift. To shine is predicated of truth; to be warm, of good or love. This offering is truth cleansed from fables. It is not the offering of the host, but an offering to the host.

The table for the shew-bread (bread of faces) was in the sanctuary, the first division of the tabernacle. The altar of incense was in the center, in the front of the ark, with the veil between. Going towards the most holy place, wherein was the ark, the golden candlestick was at the left and the shew-bread at the right. This host or bread of faces, consisted of twelve loaves of bread covered with the substance for perfume. The perfume was burnt and the bread was eaten. The altar of incense was to prepare the bread for the priest. The priest stood in the place of God, and the consecrated bread fitted him for his office as the minister to the people.

The bread meant, literally, the presence or the faces of God. The burning of the incense is the sacrifice essential to the purification of the truth, and the eating of the bread is the appropriation of the life through the truth, by which God’s presence is with his people in their resurrection to life. The nose signifies perception, and is that part of God which protrudes into humanity. The smell of fragrance means that which is acceptable and accepted; and in the incense offered upon the altar in the sanctuary, were symbolized the desires of the people accepted of God, for the visible presence of *shekinah*—that is, the settling-down of Jehovah. This presence was represented by a cloud, meaning the literal Word.

The twelve loaves of bread signified the twelve tribes, and also the twelve Apostles; and what is the same or corresponding thing, the twelve signs of the Zodiac, and again the twelve Zodiacal centers of the Zodiacal constellations. The incense was the symbol of the moon, and the bread was the symbol of the sun, as they related to the physical universe; but as related to the laws of life, the bread symbolized Jehovah, and the incense Elohim. The bread means love, and the incense means wisdom. God is the intellectual or wisdom principle, and Jehovah (Lord) is the love or affectional principle. The union of the two principles com-

prises one structure, the Lord God, one person, with the double function of priest and king.

To sum up, that you may not forget the first thought (the application in its entirety, of the Lord’s death), let us say to you that it is declared of Him that he was made perfect through suffering. If perfection is essential to eternal being, then his perfection was essential to his eternal being. The last act of his suffering being his passion on the cross, it demanded this last act of his, his passion, to complete his suffering—therefore, to complete his perfection and make him acceptable. The high-priest entered into the holy of holies once every year for his own sins and the sins of his people. This did the Christ once for all—all people.

What did the Christ do? Precisely what the priest did—namely, entered once during the year (the grand cycle) for his own sins and the sins of the people. We do not mean by this that the Lord suffers repeatedly. God creates his counterpart from the race. This Son, created in time from humanity, in his upward progress from the depths to God, reaches the point finally, of conjunction and then unity. At the point of unity or glorification, the act of the upward career is completed.

The next offering is a new Son created from time, passing during another grand cycle, through the same career, and finally again entering into conjunction. Thus the sacrifice is completed once for all—for all that are saved in that cycle, and for *all times* to those who are saved in that period.



THE GUARD OF THE TREE OF LIFE.

The Character of the Flaming Sword Placed at the East of God’s Garden; the New and Living Way.

FROM THE WRITINGS OF KORESH.

WHEN ADAM VIOLATED the sacred trust imposed on him, and through his violation the necessity arose for his excommunication from Eden, it was found essential to guard the sacred tree by placing cherubim at the east of the garden, and a flaming sword which turned every way to keep the way of the Tree of Life. God has made it so easy for man to comprehend this divine truth that, so far as the Scriptural exposition of it is concerned, with all the literary talent and theological culture we have had given to prepare men for the exposition of the Scriptures, it seems astonishing that men have been so long in ignorance of this sublime presentation of the divine method, and of the fundamental principles of divine economy, by which we are to attain immortal life.

Here are three symbols intimately related, pointing directly to the great central truth concerning man’s redemption; and yet of the significance of these symbols we have never yet been able to find a man, literate or illiterate, clergyman or layman, who could present

one concise and definite thought regarding them. We allude to the cherubim, the chariot of the cherubim, and the ark of the covenant immediately under the chariot. By the cherubim is signified the literal Word; and as John has declared the Word to be God, the literal Word is the incarnate and visible manhood of Jehovah. This would be the promised Seed, the Seed-man. As the perpetuity of the Tree of Life, or the protection of it, would be through the preservation and planting of its seed—so, to guard this tree, God placed the cherubim at the “east” or rising (for the word east signifies rising) of the garden. These cherubim or seed-men placed at the east (rising) of the Garden of Eden to keep the way of the tree, are such as Enoch, Elijah, and Jesus; and the chariot of the cherubim is the translation itself; for by the translation the spirit of truth is communicated.

The *flaming sword* is the Word communicated, and is nothing less than the rapid dissolution of the visible structure by an intense combustion which consumes by the fires of biological force, the outer structure and form, while the soul is liberated by the new and living way—namely, the dissolving of the body without corruptible dissolution. When Elijah was translated Elisha cried, “My father, my father, the chariot of Israel, and the horsemen thereof.” The statement regarding the ascension of Elijah is this: “And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” The fire and the whirlwind constitute the *flaming sword*. It is the Word imparted or communicated, which turns every way to keep the way of the Tree of Life.

Therefore, the theocrasis was the means of the communication of the Word, which it was impossible to impart by any other method than through that wonderful passing out of the visual presence, through a process commonly called translation, and which we may consider the new and living way, the highway—that is, the lifting-up, through which Enoch, Elijah, and Jesus took their departure, and by which it is the Lord’s purpose that all who love him are to finally pass into the celestial realm.

The Test of Prophetic Pre-eminence.

FROM THE WRITINGS OF KORESH.

THE FINAL TEST of Elijah’s claim to genuine prophetic preëminence was in his ability to call down fire from God out of heaven in the presence of the prophets of Baal and of the Grove. This was a type of the element which distinguishes the true from the false prophetic power in this age of the world. The theocrasis to come as the culmination of the dispensation now closing, will be the final test. Who can call down fire from God out of heaven, sufficient to open the seals with which the Book is sealed? Who knows what the seals are? And who has the “*open sesame*” to this mystery?

New Century Studies and Reviews

Lucie Page Borden

The Jew as an American Citizen.

THE JEWISH RACE has been decried and insulted; but there is an indomitable spirit looking out from the faces of its sons and daughters. The spirit of an unconquerable ancestry has taught the child of the Hebrews to bring his household to America. In her borders there is room for the mariner tossed from shore to shore. His presence is not unwelcome, for he comes with certain qualities that show he is not inappreciative of her benefits. His desire for improvement is tempered by the same proclivities which brought Laban to discomfiture.

Shall he therefore be shunned? By no means, for there is an immense advantage to the people of this country, in any race so important in point of commercial activity. Whatsoever the Jew may or may not be, there is no question but he is commercially important and his acquaintance is sought by all whose purses are not full of ducats. The money lenders of the past were Jews. The famous Longobardi were the originators of an enterprise which still persists, and is well known; their name dominates London. Lombard street is the heart of commercial England.

The people who come to seek a home in the western hemisphere are not, as a rule, thriving, nor do they find money for more than a steerage ticket; but there is among these emigrants an interest in our institutions. They were restless and unhappy in their own environments. As a result of this ferment in the European races, the American stock is going to be infiltrated with some new blood. Will it be a disadvantage? Not at all. Look at the qualities of persistence shown by the despised offshoots of Israel. They are in possession of an inherent predilection for the amenities of social life, fine garments, beautiful upholstery, jeweled trinkets. Will they be thwarted in their efforts to purchase these luxuries? They will strive to get money, and in so doing they will worship the God of their fathers in a plain synagogue. By and by, however, the plainness and the bareness will give way to the beautiful decorations they enjoy.

The Jews put money into circulation. They heap up wealth by their personal shrewdness and knowledge of life. The pawnbroker’s shop has been an emblem of the Jew’s desire to control financial interests. It is an emblem of his thirst for supremacy. The greatest monetary transactions of the nineteenth century owe their prosperity to the Rothschilds of Europe. The sight of money piling up in the coffers of the Israelite has been no menace to the human race for, by furthering the projects of the great financiers with his capital, the Jew has aided in the sum total of progress.

The Jewish gaberline is the insignia of an ancestry,

going back to Moses and the patriarchs. With the thought of his ancient lineage, the Jew has mingled that of his own preservation from extinction by the fostering power of the Almighty. So strong is his devotion to the God of his fathers that, rather than renounce his religion, the descendant of the Hebrew prophets will stroll up and down the streets of the city with his hands empty, but with the feeling of personal superiority, which redeems him in his own mind from vagabondage. He shines by the light of his ancestry and not through his adoption of new principles. That is, he does this at first; but, little by little, the stiffness of his prejudices relaxes. He bends the knee to no one, but when his children begin to go to the public schools, a new element of interest is added to the family circle. The Christian schools educate the children of Jewish parents, and they will not deny the obligation. They will grow up with a respect for America and her institutions. In the second and third generations they begin to intermarry with the native stock. Thus the Jew himself comes to be the furtherer of the Gentiles, and in their veins the blood of Israel is mingled with that of the Yankee notion dealer's child or the New York shop girl's.

The modern Jew does not consort with those of his own race exclusively after he has been subjected to the modifying process which begins to carry forward the interblending of races. His firm belief in the Abrahamic precepts has no lasting influence in deterring him from furthering racial development by projecting his personal characteristics into the veins of a mixed race.

What is known of the Jew in the capacity of a citizen shows him desirous of fostering his children's interests by bringing them into rapport with American institutions. This is not an unpardonable crime. Nor is it a disadvantage to us. *Quid pro quo*, is the monetary maxim. It is an interchange of energies that the Jew makes with the spirit of restless, striving America. Nor is it in any sense of the term a robbery which is perpetrated. By putting his money into circulation here, instead of retiring into the recesses of the Holy Land, the Jew causes the manna of modern life to drop into the pockets of others besides himself. He is worthy of a better reception than has been granted him in some localities. He has been the means of taking money from the pockets of others by his shrewdness, and for that reason envy has set upon his tracks. The Jewish people do not spend money for their own families without contributing largely to public charities; and the opportune donations which are so often presented, show their generosity and friendliness.

The members of a Jewish family all look forward to the feast of the Passover. It is the commemoration of Israel's preservation. It begets an enthusiasm in the minds of the youngest children. The Jews hold to their religion, so that they may be a peculiar people set apart from the rest of the world by the great things God has done for them. To abandon their tenets is the first step toward racial disintegration. They show their fondness for marriage with Americans when the attrac-

tion to a different nationality becomes strong enough to offset inherited beliefs. This is going on every day. The newspapers of the country have not been put into the hands of the Jews for nothing. The newspaper is an excellent means of educating and enlightening foreigners who come to these shores; and this country is in favor of citizens who want to rise and have an ardent desire for improvement. Those newspapers which decry the Jews are in the wrong, for they are a needed factor in America when they are willing to conform to her institutions. The unstinted liberality of the Jewish residents has been shown in occasions of necessity. They do not forget to provide for their own poor, neither do they hold resentment for many injuries.

From the earliest days, the Jews have stood for a certain purpose. They held the potency which brought the Christ to birth. They rejected his divine office; but, in so doing they excited an unconquerable animosity. What the Jews have suffered in the name of Christianity would fill volumes. Have they not expiated the offences of their ancestors by centuries of contumely? Shall not the spirit of Him whose dying lips whispered, "Father, forgive them, for they know not what they do," stay the finger of scorn and show the Jew rehabilitated as an American citizen in enjoyment of the protection which this country can offer?

Department of Astro-Biology

Rabon Adonoseperi

THE TOWN OF ESTERO, FLORIDA.

Astro-Biological Reading of the New Municipality From the Basis of the Date of Incorporation.

THE TIME was the forenoon and the early half of the afternoon, of September 1 of the past year 1904; the place was the store of the Koreshan Unity at Estero; and the actors were the legal voters of the district of Estero, who were in labor hard and severe, their task being the parturition of the infant Town of Estero, the youngest—and judging from her parentage, certainly the most pretentious in her claims, of all the precocious little towns in this by no means bashful country, the United States of America.

Dry-as-dust legal periods, couched in the usual turgid phraseology in which the law delights, were read from ponderous tomes, and all the formalities imposed by consuetude on so august an occasion, were duly gone through and cheerfully preformed by the several factors that conjointly formed the patient but ever-expectant maternal parent; for on this day, if on no other, in this sacred land of divine Imperialism, Dame Democracy was in the ascendant, shorn for the occasion, of those objectionable characteristics that usually render her so conspicuous, and lacking for once that contentious spirit that usually distinguishes her when called upon to exercise her maternal functions. The

final vote had been cast and the result declared in the election by unanimous consent, of the Mayor and the Corporation; the long drawn out period of labor terminated; the clock struck half past two; and the infant Town, destined one day to become Queen among the cities of men, was projected into the natural world of human activities to encounter all the vicissitudes and hardships, the failures and the successes, the joys and the sorrows, that fall to the lot of the aspiring and ambitious neophyte.

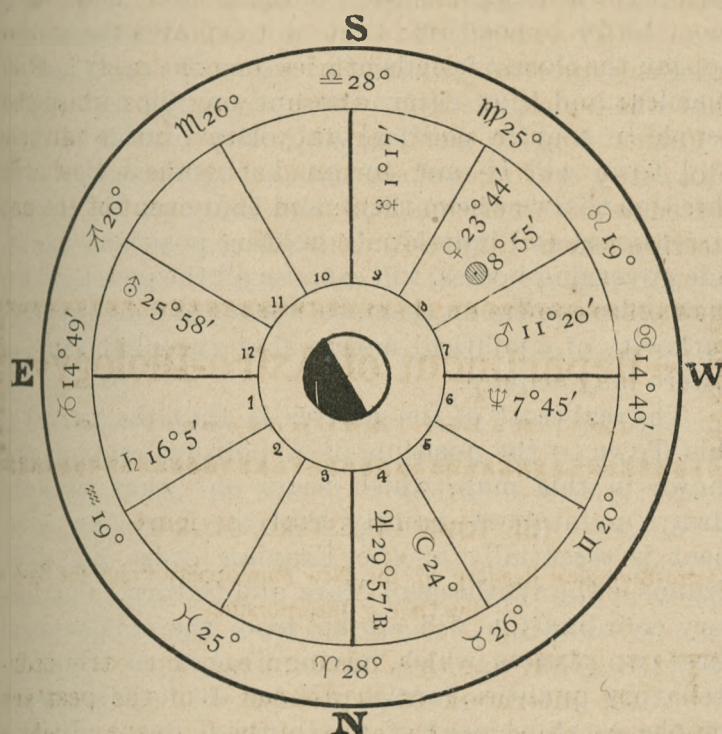
The accompanying chart shows the configuration of the heavens at the moment the electoral proceedings terminated, and the district of Estero donned her baptismal cloak of municipal responsibility. Now, the word town is derived from the Anglo-Saxon word *tun*, which means an enclosure; and it was generally distinguished from a city from the fact that the affairs of the latter were regulated by an incorporated body of

cumferential delimitation of the territory cut off from the surrounding lands, on which the structured town itself is built; secondly, the superimposed buildings, bridges, and roads—works of an artificial nature constructed for the shelter and convenience of the inhabitants. In the vital human domain we have to regard—firstly, the people themselves, an aggregation of human entities cut off for municipal purposes from the surrounding peoples; and secondly, the corporate body of citizens elected by the people to act as their executives in the control of public affairs. The people, like the enclosed land, are essentially circumferential, basic, and hence maternal by nature; while the governing body and superstructured buildings are paternal and central—which is the reason why, although unknowingly, common usage has dubbed them the “city fathers.” Now, the student is aware that the fourth division of the Zodiac is the house of the mother, of enclosures, of environments, and of the people, and that the significator is the Moon; and he is also aware that its coördinate Capricorn is the house of the father, of rule, and government, and of those generally who exercise authority over the people, and whose significator is Saturn; and he will therefore, without hesitation, select the fourth and tenth houses, and the Moon and Saturn, as being the factors likely to demonstrate the character and fortunes of a town that has been newly ushered into existence.

The celestial chart shows that the middle degree of Capricorn was rising at the moment that Estero entered upon its municipal career; while Saturn the ruler of the horoscope, was entering the ascendant in Aquarius, and within five degrees of the opposition of Mars. On the tenth house Libra was culminating, and Venus its lady, posited in Virgo, held cuspal dignity over the ninth house—being disposed of by Mercury placed in the same division. The Moon was cusally dignified on the fifth house, and exalted in Taurus; while the benefic Jupiter was quartered in the fourth house.

It is quite remarkable to observe what a marked contrast exists between this horoscope and that taken for the time of the republication of *THE FLAMING SWORD*. In the latter case, the Sun and Moon were both active participators, and the predominance of the airy constellations imparted to it a decidedly mental and intellectual coloring. In the horoscope now under consideration, all this is reversed; an earthly constellation rises; the Moon herself expresses the same element, while the Sun, hidden away in the eighth house and destitute of any important aspect, is earthly likewise.

This is neither a solar, nor indeed a Mercurial horoscope; it is lunar, hence terrestrial and circumferential, and we can confidently set aside for once the spiritual and intellectual aspect—and this is in keeping with the fact that Estero is a foundational town, and makes no pretense in its efforts in material construction, of building up the actual and veritable City of the Gods. Firstly, then, as Capricorn rises, let us consider the M. C. or tenth house. Here we find the scales of justice held by the virgin Goddess of Liberty, who



Horoscope of the Town of Estero, Florida.

2:30 p. m., September 1, 1904.

citizens generally known as the “city fathers;” while the inhabitants of the former were directly subject to the direction of the county officials. A town was thus legally considered no more than a delimited area of land; and the inhabitants had not, except in minor matters, the power of local self-government. In America, however, the native precocity of its people individually is reflected by its human aggregations; and towns of however small dimensions, provided that their boundaries be legally recognized, possess their municipal corporation, in whom, during their term of office, is vested the power of directing local affairs. There are thus two primary factors to be considered in judging the horoscope of a town, both of which are subject to bisection, and which correspond in a measure to the purely physical and the vital human domains of the universe.

In considering the physical, we find firstly, the cir-

stands at the portal of her sacred shrine. The Venusian Moon is just separating from the Virginal trine and is applying to the trine of Mercury, the dispositor; the pair expressing the concord of mutual reception. Here is to be found perfect accord between government and governed, between the people and those they elect to serve them; for the rights of all will be safely guarded, partiality will be shown to none, and harmony will reign as a natural result. The Moon, transferring herself from the female to the male planet, promises that in the ordering of affairs the influence of woman will to good purpose be brought to bear on the councils of the male directors, and that the "city mothers" will join issue with the "city fathers" in the regulation of municipal affairs.

The religious element is very strongly marked, owing to the presence of the Lady in the tenth, and her dispositor in the house of religion. This clearly argues that the town will for some time to come, be an ecclesiastical rather than a political center, and that its power to control affairs extraneous to its own individual concerns, lies in the distant rather than in the proximate future. Here are shown all the characteristics of the cathedral and university city, from which will emanate doctrines both religious and secular. Publication and printing are strongly indicated by Mercury, while the arts, poetry, and music, are certain to flourish under the sway of Venus. The commercial possibilities signified by Virgo, promise success in every line of business enterprise; and the Moon's close trine in Taurus to her culminating degree, is assurance that much wealth and prosperity will accrue to the people therefrom. Ship-building as an industry, should thrive and prove an unfailing source of wealth; and means of transit, both for long and short distances, are likely to receive the special attention of the authorities; and all developments in this line are certain to amply repay, both in substance and in increased comfort, any money and energy expended therein.

As a religious, scientific, and commercial center, the Town of Estero bids fair to become peerless and without a rival; and in these departments she has nothing to fear, either from external competition and jealousies, or natural difficulties, for in these spheres of activity the tide is with her, and her march of progress lies through comparatively calm waters, which would remain unruffled and undisturbed were it not for one important factor which threatens at times to rain serious obstacles to her progress. This is shown by the rising constellation and the ruling planet Saturn. These both indicate the desire for political power; while Mars, in Leo, lord of the eleventh house, who is in the seventh, stands *vis-a-vis* to Saturn, clearly shows that the imperial authority and lordship is the main objective and necessary correlation to its attainment. The weakness and retirement of the Sun as disposer of Mars, foreshadows delay, and many difficulties to be surmounted before the great hope can be consummated.

The Moon has escaped from the malefic square of

Mars, which shows that the people have already placed in the rear many severe trials and sore afflictions; and she is still within the orb of Saturn's sextile, but she separates and is interlocked between the planets in the house of religion. This signifies that the regulation of internal affairs must be first accomplished and experience gained along the lines of local government, before the power to adjust the affairs of outside territories can be entrusted to the people; and it also demonstrates that authority in matters religious and scientific, must precede and not follow political dominion—that these are in fact, the stepping-stones to temporal power across the turbulent stream of present-day politico-religious conditions.

The opposition of Saturn and Mars from angles and fixed signs is far too important a factor to be lightly discussed, for it portends that the integrity of the people as an organic unity will be threatened, and that they will become the object of the keenest and most bitter opposition; that at times even those who appear the closest friends will become the most hostile enemies; and that every attempt on the part of the people to acquire political authority outside of their own town will be met by an antagonism that will threaten to overwhelm them; and that even the central government and individuals holding positions in outside governing bodies, will exercise all the powers which their office confers on them, to uproot and destroy any authority of a political nature that the inhabitants of Estero may acquire.

The real truth of the matter is that the arrival of this Town to the position of a political center is not shown in this map, which bears out what we have always maintained—namely, that the Koreschan movement is essentially of the Uranian order, and that Uranus is the synthesis of Mars and Saturn. Conciliatory coördination will spring from the opposition of these two planets which, having regard to their constellatory qualities, furnish all the elements necessary for the establishment of an Imperial State which in the map is shown to be the main objective. The retrogradation of Saturn, and the Moon's separation and application, clearly announce that the time for the accomplishment of this desire is still far distant—for the harmonious correlation of the forces signified by Mars and Saturn involve firstly, the willingness on the part of the people to obey the law, and secondly, the power of the central authority to demonstrate and apply it. Obligations are mutual, and out of the experience gained from reciprocal intercourse, which must at times generate some degree of friction, will emerge the power of Uranus, the Lord of the Heavens, to establish his authority.

The Town of Estero has but recently emerged from the obscurity of its early period of gestation, and its growth must be in proportion to the unfoldment of the spirit which actuates the whole movement; and this will be gradual and even slow at first—as is evidenced by the fixed position and quality of the Moon. There is in the path that must be pursued by the movement,

a certain corner to be negotiated, and it is at this crucial point that Uranus stands. At the present time this position is too far in the azure of the future to come within the range of the present horoscopolical horizon, and it is therefore unnecessary to specify the time of its arrival.

It will, however, be noticed in this horoscope that Uranus is obscurely placed in the twelfth house, but that he closely squares the cusps of the third and ninth houses, and that he squares Venus and trines Jupiter. He marks the end—or, to be more specific, he indicates the particular corner that must be passed before the desired political power can be attained or any show of imperial sway be exercised; but it may be confidently stated that when this point has been relegated to the limbo of the past, the progress of the Town and movement will proceed by leaps and bounds, and far outstrip in the rapidity of its development and the potency of its powers, the most sanguine hopes of its present-day pioneers.

The square of Uranus to Venus shows that treachery of the most malignant description will lurk within the confines of Estero and disturb the peaceful conduct of its affairs; while his trine to Jupiter is a guaranty that it will be powerless to materially damage its prospects or to permanently disable it in the exercise of its functions. There is far more danger shown here from insidious hostility within the very citadel of the fort than from the most aggressive opponents without the wall.

It will be readily understood that in order to form an unbiased judgment on the merits and demerits of such a horoscope as this it would be necessary to accurately weigh up and synthesize both the testimonies of light and darkness, and to adjudge to each significant its proper weight and importance; and in order to accomplish this, a very extensive analysis would be necessary. We have, however, given an interpretation of the primary significances; and if we were asked to express in a few words the probable outcome of the new enterprise, we would say that in educational matters; in all that tends to elevate and refine the mind; in the production of works of art; in music and poetry, and the various expressions of high ideals; in commerce, and in the science of local self-government, this Town will set up standards of excellence that will be unrivaled—but that its development into this state of perfection will not be rapid; that in its bid for political power it will meet with severe rebuffs and fierce opposition, but that in time to come, from the watery wastes of apparently blighted hopes and the keenest disappointments, will arise the virginal Sun of Imperial dominion that will in the end realize to the full, the highest ideals of the people.

“Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven.” The words of this passage may be taken as referring to those who are born as little children into the divine kingdom of uses.

General Contributions

SIMPLE LESSONS IN KORESHANITY.—NO. 9.

Easy Questions and Answers For Those Who Begin With the Fundamentals or ABC's of the System.

DR. C. A. GRAVES.

WHAT IS THIS baptism, so often spoken of? **ANS.—**

It is the pouring out of the divine Spirit, which is spoken of in the Bible as the Holy Spirit or Holy Ghost.

QUES.—Whence does this divine Spirit or Holy Ghost come? **ANS.—**Always and only from the personality containing its substance.

QUES.—Of what does it consist? **ANS.—**It consists of spiritualesgos—the mental entities of men and women who have lived in the past, who were of such character or quality as to aggregate in the divine center of a given age.

QUES.—What law governs their aggregation? **ANS.—**The law of progressive involution, which is the Messianic law. Without the Messiah from age to age, the universe could not perform its functions and would cease to exist.

QUES.—What law governs the distribution of this divine Spirit, those mental egos? **ANS.—**The law of magnetic attraction. The distribution results from the combustion of the personality. The primary products of every combustion are light and heat.


QUES.—What are light and heat in the physical world? **ANS.—**Electricity and magnetism.

QUES.—What are light and heat in the human world? **ANS.—**Intellection and affection. There are the electricity and magnetism of the mind (often denominated the intellect and the will). Intellect is generated in the cerebrum, the will in the cerebellum.

QUES.—What then, more fully, is the law of their distribution? **ANS.—**When the theocrasis or combustion of the Messianic personality takes place, which is through transmutation from matter to spirit, these mental entities are set free to obey the law of their being. They flow into the minds of such persons as attract or desire them, in proportion or in quantity and quality as they are attracted by each.

QUES.—What then happens? **ANS.—**The mental entities forming conjunction and becoming one with the minds into which they flow, produce new desires, aspirations, impulses, tendencies, and determinations. You can now understand how and why, succeeding the baptism from Jesus the Christ, every one who received the Spirit, immediately sold their possessions and brought the proceeds and laid them at the Apostles' feet.

QUES.—Why did they do this? **ANS.—**This was the first and most obvious result of the baptism—of course, there were many other results. That was a divine, hence a righteous baptism. It impelled its recipients in the direction of divine order, as contradistinguished from the infernal order. Communism or the Brotherhood of Man, is the divine order. Competism is the warring of man against man, and belongs to the infernal order. Competism was and is conceived in the mind of the devil. It was born in hell. It belongs to and is the very essence of paganism. Communism belongs to and is the very essence of true Christianity. This is absolutely true; there is no gainsaying it. It is scientifically demonstrable. Hence, you can see whence the Christian church has fallen, and where it has landed. Draw your own deductions, and act accordingly.



In The Editorial Perspective.

THE EDITOR.

THE DOCTRINE OF IMMORTALITY, as set forth in the Koreshan System, is radically different from that promulgated by any other system in all the world today. The Christian church has long held to the idea of the immortality of the spirit and soul of man—a quality of life possessed by all, whether good or bad. Salvation according to most Christian sects, does not consist in attainment of immortality, but merely the existence of the already immortal soul in a happy state in some remote part of the universe—never in the earth, in the natural world. Following in the line of the orthodox conceptions of immortality, spiritism holds to the immortality of the soul for all people, no matter what may be their status in the scale of progress. Among modern Christians it is not a question of attainment of immortality, but of “going to heaven” when they die. Thirty-five years ago the Founder of Koreshanity declared the possibility of overcoming death in the natural body and the consequent attainment of immortality in the flesh. Since that time, a number of would-be teachers of advanced thought have taken their cue from Koreshanity and have made “immortality in the flesh” their key-note and watch-word. But the usual conception of immortality in the flesh does not go beyond indefinite extension of life in these same mortal bodies. The means of attainment of this kind of “immortality” extend all the way from resisting death by effort of the will, to the various dietetic reforms and systems of physical culture. So there are in circulation such works as “The Conquest of Death,” and “How to Live Forever,” each and all founded on the idea that immortal existence consists merely in not entering the state of inactivity and physical dissolution which people generally call death. The conclusion is the result of that old practice of assuming a premise without definite knowledge of fact, law, or principle. As soon as the spiritists received evidence that the spirit and soul of man survive physical dissolution, they jumped at the conclusion that the invisible man is immortal, and upon that supposition they predicated their conclusions as to the character of human progress. But the advocacy of the doctrines of immortality, true and false, has excited the attention of modern scientists. It is not surprising that they should come to use the words, even in the advocacy of a conception of immortality in the flesh. And such, indeed, is the case. The scientific world may no longer laugh at the idea of immortality in the flesh, and the words may become familiar to the people generally through modern scientific literature—through manifest perversions of the truth. Recently, Professor William Osler, of Johns Hopkins University, has viewed the subject from the “scientific” standpoint: “Knowing nothing of the immortality of the spirit, science has put on an immortality of the flesh, and in a remarkable triumph of research, has learned to recognize *in every living being*, at once immortal age beside immortal youth. The patiently worked-out story of the morphological continuity of the germ plasm, is one of the fairy tales of science. * * The revelations of modern embryology are a terrible blow to this pride

of descent. The individual is nothing more than the transient offshoot of a germ plasm, which has an unbroken continuity from generation to generation, from age to age. This marvelous embryonic substance is eternally young, eternally productive, eternally forming new individuals to grow up to perish, while it remains in the progeny always youthful, always increasing, and always the same.” And from another writer: “Thousands upon thousands of generations which have arisen in the course of ages, were its [the germ plasm’s] products, but it lives on in the youngest generations with the power of giving origin to coming millions. The individual organism is transient, but its embryonic substance, which produces the mortal tissue, preserves itself imperishable, everlasting, and constant.” According to this, every mortal possesses the elements of immortality—or rather, immortality in the flesh is that vitality possessed by all, but which renders no one deathless nor immortal. In the Koreshan System, immortality is attainable in the flesh, but it is the *biune state*, the unity of the male and female in one form, in the Arch-natural condition, which in itself is transient, a stepping-stone to that interior spiritual state denominated Eternal Life. Mortality is the state of death to be overcome; for mortality with all its attainments and appurtenances, including its germ plasm, is in and of death.

The fundamentals of the Koreshan Theology are well known at least to the majority of our regular readers. The conclusions are reached from the scientific point of view, which entirely and completely demonstrates and corroborates the declarations of the Bible concerning the nature and character of Deity. God is to humanity what the great central luminary is to the physical cosmos. The divine Being was manifested wholly and completely in Jesus the Christ, for it is said that he was the “*fulness of the Godhead bodily*”—that is, he in his life, character, attributes, and personality, was the fulness and completion of Deity in the unity of his humano-divine life. The Koreshan position as to the character of the Godhead and its perpetuity, is different from that of any other school of thought. It does not hold that there are *three* persons, nor yet *two*, in the Godhead. The editor of the *World's Hope*, whom we have always highly respected for his manifest sincerity, says in a recent issue of his publication: “In conversation with another Koreshan, I asked him what he thought of Jesus, and he said: ‘I believe that he was the radiating Center, giving light and heat to the whole mental world.’ My reply to this was an endorsement. That was a very good way of saying what I have been saying of Jesus. It is like saying that he is the ‘Sun of Righteousness,’ ‘the Light of the world,’ ‘the true Light that lighteth every man.’ But the next question is, ‘If Jesus is the Center of the world of mankind, from whom come all the rays of light and heat (truth and love), where is there room or need for Koresh or any other center?’ ‘There cannot be more than one *center* to the same circumference.’ ‘Jesus has not vacated his posi-

tion, and according to the teachings of the Bible, he never will." Jesus the Christ overcame death, by virtue of the fact that he had the power to so overcome. Was it the first time that death was ever overcome in the universe? If so, by what process did Enoch and Elijah depart from the world alive? According to the Book of Revelation, there must be *another* Overcomer—as to external personality. The Father occupied the divine throne before Jesus overcame; the Overcomer of nineteen hundred years ago sat down with his Father in his throne, and the two were one through the operation of the law of conjunctive unity. The promise is now to *another*—"to the one who overcomes," to the one who follows in the divine succession to the eternal throne, for it will be granted to the successor in the line of overcoming, to sit with Jesus in his throne, just as Jesus sits in his Father's throne. The Father did not vacate the throne when Jesus ascended to it; neither will Jesus vacate the throne when the true Messianic successor makes his ascension to the *one and only* Center of the great world of human life. If the promise is not to *another* than Jesus—to one who is to succeed him in his ascension to the throne, then there is no meaning to language. There must be *another personality*, one upon whom the Lord will write his own *new Name*, as the candidate for the most exalted position in the universe—even God's throne. The Messianic successor is to be absorbed into the one Center. But it occurs to us to ask, if the Father and the Son are two distinct beings, what room or need could there be for the Father—for Jesus is the Center. "There cannot be more than one *center* to the same circumference."

Dr. Dowie may at some time be called upon to face the great issues of life as set forth in Koreshanity. As a leader he is manifesting ability; but so have other men who have led people into wrong paths. He is building up a city; but other men have built cities containing great institutions, but who could not be said to represent the Almighty in either name or authority. Dr. Dowie presumes to be prophet and priest in one. He has founded an ecclesiastical center, which he controls under the title of Elijah III; but he is making no preparations to go out of the natural world in a great chariot of fire. He does not believe that that is necessary; the old way of departing *en route* the mortal and corruptible dissolution, may be good enough for him—the process inevitable to all those who do not understand and apply the secret of overcoming death in the body. We do not believe that any man claiming to be the prophet Elijah can possibly be the true one if he fail in this particular. Elijah the Tishbite knew exactly how to perform the great miracle. He triumphed over the prophets of Baal, and flourished the *flaming sword* in the face of his enemies. Likewise, Jesus arose triumphant and ascended on high. The promise is yet to another Overcomer; he is essentially the One, not the many. The One is the Messenger of the Covenant, the Prophet of the new dispensation, who so clearly sees the necessity of making all things *new*, that he leaves behind with the old dispensation, the names and ceremonies of the old church. Just now, the question of the translation of Elijah and his followers is being agitated in Dr. Dowie's Zion City. A number of

members of the Christian Catholic church were recently expelled for "heresy," one of whom, according to a Chicago daily newspaper, "held the idea that all the faithful would be translated like Elijah, and had been trying to get Dowie to accept it also." From this, conclusions are easily drawn.

The laws and principles of polarization necessitate the conclusion that the great triumph over death at the end of this dispensation must be achieved through a great Leader divinely recognized and illumined, a personality of divine promise and power. There is to be a Messenger of the Covenant authorized to teach the truth and apply it in the purification of all those who are to be redeemed at this crisis of human progress. He must come with the crucible of fire, with all of the factors of manifestation of the Immortal Manhood. The promises made to the Overcomer, in the Book of Revelation, have been variously translated; but in no case have the translators been able to make the promises apply to more than *one*—a singular fact that cannot be made plural. We note that in Professor Totten's new translation, the correct rendering stands out boldly. The sense of the Greek is very faithfully given in these texts, a few of which we quote, emphasizing the words we desire to be particularly noticed: "To the *one* conquering, unto *him* will I give of the hidden manna; and I will give *him* a white token, and upon the white token, a new name engraved, which no one knoweth except the *one* receiving it." "To the *one* Conquering *he* shall be arrayed in white garments." "To the *one* conquering, *him* will I make a pillar in the temple of my God, and *he* shall go out thence no more; and I will write upon *him* the *name of my God*, and the name of the City of my God, the New Jerusalem, that cometh down out of heaven from my God, and *mine own new name*." The Lord's new name will be written upon him. The new name must apply to a *new personality*; and although Jesus overcame for the period of his dispensation, there must be another Overcomer, to whom the promises are made, in and through whom the Lord himself must be manifest in truth and power.

The *Wall Street Journal* enumerates four ways in which the question of regulation of railroad rates may be dispensed with: By unrestricted competition; by wholesale centralization in corporations and trusts, as conducive to economy in management; by Government ownership; and by adopting a middle course between unrestricted competition and Government ownership—the last-named possible settlement being suggested. Government regulation of public utilities in the hands of private monopoly is but a possible present make-shift, a compromise, an adaptation to transition states. But it will not last if adopted; it cannot be permanent, for the time will come when the people constituting the state, the Government, the nation, will demand ownership of all they produce. Ownership by the people, on the basis of a new order of the world, is the only natural and logical sequence of ages of development.

In taking up the question of regulation of freight rates on railroads, President Roosevelt is almost face to face with the problem of Government ownership of public utilities.

The Open Court of Inquiry.

THE EDITOR.

The Eternity of Being and Existence.

"Can that which is not eternal become so? I think I have read in the Koreshan literature, language that indicates that eternal life is a condition that may be attained to by those who have it not. I may not understand the meaning of the language I have read; if not, of course that alters the case. I will say that I do not see how anything that is not eternal can become so. I will also say that I do not see how, according to what I understand to be some of the basic teachings of Koreshanity, we can divest anything of the elemental properties of eternity. If there is nothing that has not been before, and nothing that has been but shall be—is not the declaration of that fact equivalent to an affirmation of the eternity of all things—bad, as well as good?"

It should not be surprising, in view of the manifold perversions and fallacies of modern times, that statements relative to the great central truths of Being and Existence, should seem hard to understand, nor that there should be apparent paradoxes and contradictions that should seem to many minds irreconcilable. The universe itself presents numerous problems to the mind of the investigator; conditions are found which seem to conflict, and the whole presents the aspect of an enigma, until it is seen in its completeness as containing and involving the very elements of eternal harmony. The revelation of the scientific truths of the universe contain and involve the profoundest insight into the very central factors of eternal Being, and may likewise present to many minds many things which require years of effort and patience to comprehend.

The mysteries of eternity are the profoundest mysteries of the universe, because they involve the very essential principles of the divine Being and Existence. The question of the eternity of things cannot be understood separately from consideration of the whole universe, because the central and most interior life of the universe could not in itself be eternal except through relation to the great external world. The elements of eternity are such as to require the conclusion that that which is not eternal cannot in and of itself, become so. This is inevitable, since that which is eternal has always been and always will be, having neither be-

ginning nor ending. Everything that has a beginning must have an ending, by virtue of the fact that the beginning of the thing proves that it does not involve the elements of eternity, else it would not have begun to be.

Eternity involves all times past and the possibilities of all times future. The fact that a condition has existed in the universe continuously through all the billions of the very longest cycles of the past, is a guaranty that the same condition will continue to exist without end. Now, whatever in and of itself spans the great expanse without a break in the continuity of its existence, is eternal; and that which cannot so meet the requirements of eternity is not eternal, neither indeed can it ever become so, in and of itself, because to be eternal, a condition must have always been.

The whole universe, as an organic thing, is eternal, because it has always been and always will be; it is the eternal expression of the highest and most interior degrees of the life of the universe. That which is most interior is therefore eternal; that which is most external, considered as a whole, constituting the great structured form of the cosmos, is also eternal. The substance of the universe is eternal; but no thing in the universe, as a *part* of it, in and through which various laws and principles operate, is eternal, because in and of itself it does not possess nor involve the principles of eternal persistence that constitutes the foundations of continued existence.

The consciousness, states, and conditions of the most interior life of the universe are eternal because they are continually maintained. As a principle productive of continual states or conditions, evil is eternal. Hell, as a general state, is without beginning or ending; but the consciousness of hell is dependent, not absolute, as is the consciousness of the Almighty. But the fact that a thing has been in the past and may be again, does not require the conclusion that the thing is eternal; rather, the fact that it *was* and then *was not*, is a demonstration that it is not eternal, else it would not have ceased to be.

The Gods are eternal, because they are in and of the eternal life, and comprise the essential number of divine completeness. They constitute the highest centers of activity, and all together comprise the great center of all activities. Separate from and in addition to the Gods, there is no eternal life. But there is such a thing as attainment to their state, through absolute conjunction with and absorption into them. Attainment to the eternal consciousness is possible only by *being absorbed into it*. Attainment to eternal life, therefore, is entering into the state that has always been and will always be. The ultimate reward of human aspiration, therefore, is eternal life—not a life that one may *begin* to live, but life that has always persisted, being essentially eternal through virtue of the fact that at stated periods, the Almighty, in the unity and plurality of himself, appropriates the fruit of the Tree of Life—that is, he eats that which was progressive but not eternal, and takes it into himself and vests it with the very elements of his own being and consciousness, which are eternal; and that which he takes into himself in his interior being, attains to the divine life—not in and of itself, but in absolute conjunction with the Eternal Being.

CIVILIZATION UNDER COMPETISM.

The Burning of Cotton in the South; Cotton Workers Starving in the North.

Some time ago the cotton gamblers—dangerous public criminals—were engaged in artificially putting up the price of cotton. By various conspiracies they succeeded in making cotton so dear that the whole industry, which employs millions of men and clothes hundreds of millions, was thrown out of gear. Some of the gamblers made their profits. Others failed to make their profits. It was a mere gamble with them—one of the "legitimate business enterprises" of the country. * *

Today we print a story of what is happening in Fall River. When the cotton gamblers put the price of cotton so high, the millionaires who operate the cotton mills were naturally agitated. They felt that something must be done. They had agreed in advance to supply cotton goods at a certain price. The raw

cotton, under the gamblers' manipulation, cost more than the price at which they had agreed to deliver the manufactured goods. They could make other goods and make other contracts. But they did not think they could make enough profit with the price of cotton so high.

Therefore they said to their men: "You must work for less money. The gamblers won't take less for their cotton—we won't take less than a certain profit for our capital and our mills. You are at the bottom of the ladder—you who do the work are lowest and least important. You must agree to take very much lower wages or we won't employ you at all." The workingmen refused to accept the low pay. They refused to believe that they alone should bear the criminal results of the gamblers' operations. They went on strike. And thus far they have lost.

In Fall River today there are thousands of people actually in a state of starvation. Read in the news columns what the Mayor, the Governor and others have to say on the subject. Thousands are being fed by soup kitchens—there is no use of rehashing the details of worry and want and suffering, disappointed hopes and wasted courage—all these have accompanied this strike, as they accompany others.

What has happened in the South, where the cotton grows? There has come a collapse in cotton prices, following the end of the gamblers' crusade and the development of a great crop. The price of cotton has fallen very low—so low that it hardly pays the farmers to put it in bales and ship it. In their desperation they are actually burning thousands of bales of cotton. They hope by burning up a certain number of bales—millions of pounds of good cotton—that they can put up the price and get a fair amount of money for the balance that they do not burn.

What do you think of this for a picture of civilization? In the North the cotton operatives that cannot get work at living wages are on strike and actually starving. In the South the farmers that cannot get a decent price for their cotton—thanks to the operations of the stock-jobbing criminals—are burning up their cotton in despair. That, ladies and gentlemen, is what is called "the law of trade."

The starving of the Northern workmen, the cotton burning of the Southern farmers, is part of that glorious economic principle that is called "the law of supply and demand." Bear in mind, ladies and gentlemen, that this is civilization. Don't think of interfering with it. Don't

think of putting the cotton gamblers in jail. Above all, don't think of Government interference with the actual conditions. Isn't it all right if "supply and demand" are working in the usual way? Isn't it all right if the laws of industry are rolling along smoothly?

The cotton that would clothe millions of people is being burned because it cannot be used profitably. The workingmen who would gladly make that cotton into cloth, if they could get decent wages, are being starved because they must make good the losses caused by the cotton gamblers. This is civilization, ladies and gentlemen. This is indorsed by the Stock Exchange people, the eminent respectabilities that conduct their criminal operations in the name of law.

If you think that the Government should interfere to prevent the destruction of cotton in the South, or the starvation of those men in the North, you are no better than an anarchist or a socialist—you have no place in this splendid American civilization.—New York *Journal*.



THE CAMPAIGN OF 1905.

Extracts From Letters of Friends who are Nobly Responding to our Call.

"Undoubtedly a Capital Idea."

"The proposed campaign of THE FLAMING SWORD, with regard to the augmentation of the list of subscribers, is undoubtedly a capital idea, which will be received with gladness by every Koreshan. Kindly make my name appear in the list of those who are willing to do all they can to assist in the expansion of the Koreshan cause. I am sorry to say that I am situated differently from the remainder of my Koreshan brothers—probably it is the best that I deserve. My present situation is this: I am a drug clerk, and my working hours are from 6 a.m. to 10 p.m. * * Such being my present situation, and being at the same desirous of doing all I can to help the cause, I make the following proposition: Send me some tracts, something that will touch the heart of the truth-seeker—not too deep. I will pay postage from Estero here and cost of materials used for the tracts. I promise also to mail—say, one a day, to persons that I would select from the Directory. I can also distribute a few more among some of the customers at the store. In this last case, I have to be a little careful, owing to the fact that this is a Catholic neighborhood. I will, however, approach the others. This is indeed the best that I can do at the present time; and to begin I enclose \$1.00 for

postage, etc., on whatever you think proper to send me.—LINO J. JIMINEZ, Maryland.

"Command My Humble Services."

"In response to the Call on page 2 of your issue of January 3, I beg to say, command my humble services in whatever manner they will be useful to the most noble work, in placing the wonderful truths of Koreshanity before the world. It is my greatest delight to find a person who will listen to and show interest in the wonderful revelations Koreshanity offers, because I then realize that though I may not see immediate results, the seed of truth is planted and in due time will bear fruit. I would like you to send me some order slips for THE FLAMING SWORD, and also whatever advertising matter you may have that I can enclose in my daily mail—which I always do; and you can depend on me to distribute whatever advertising matter you send me, to the best advantage. We are always glad to hear from Florida, and trust that the good work will take rapid strides from now on; and I have no doubt that I will get quite a number sufficiently interested to subscribe to our publications."—GEO. B. SANDER, Maryland.

"Resolved Me to Undertake Some Work."

"The last issue of THE FLAMING SWORD (January 3) came to hand yesterday, which I have been reading, as I have read all its issues hitherto, with deep interest. * * My attention was directed to some matter on the second page, which after reading carefully, resolved me to undertake some work this winter in Natick, under such instructions and aids as were referred to in page 2 of last issue, for disseminating the principles of the Koreshan faith among the few or many people I can reach in this place. Considering my advanced age—now in my eightieth year—and the poor results of my past efforts here, you will not, I imagine, feel encouraged to expect large results. Yet, in spite of it all, I do feel hopeful just now, for certain reasons which I need not particularize, of accomplishing something."—EDWIN COOMBS, Massachusetts.

"I cannot Speak to Highly of It."

"In reply to your request in 'Campaign of 1905,' I beg to say that you are more than welcome to send me such instructions as you think best for me in the spreading of the great and noble work of Koreshanity. I hesitate not in expressing my thoughts by saying that I cannot speak too highly of the great scientific truths as set forth in the pages of THE FLAMING SWORD; the first

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the Open Court of Inquiry and the information derived from the publication, have been more than a school to me. I certainly thank THE SWORD for its many kind wishes, and in return wish all who are connected with its publication, a happy and prosperous New Year."—E. C. DUKEMAN, Pennsylvania.

"Your Splendid Appeal on Page 2."

"As one who has long believed Koreshan, and desires to do all in his power to further its interests, I write in answer to your splendid appeal on page 2, of recent issues of THE SWORD, for instructions, in order that I may begin at once to do work for the cause in a more substantial manner than I have in the past. The issue of January 3 is simply beyond and above any issue yet published, to my mind; all the articles from beginning to end, are splendid. I bespeak for THE FLAMING SWORD the most prosperous year and most productive of results of any other year of its existence."—E. B. WEBSTER, Chicago.

"Rest Assured of My Good Will."

"It is guess-work for me to say how many new subscribers I may be able to send between now and the first of July; but rest assured of my good will toward our noble cause, and until some effective work on my part."—A. CADOU, Pennsylvania.

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300,000 coal miners in Germany are on a strike. Many factories in the vicinity of Essen are closing down from lack of fuel, and it is expected that if the strike continues there will be serious interference with the manufacturing and transportation business in the empire. A number of reformers claim to see a solution of the difficulties between employers and employes, in government ownership of the mines.

Field-Marshal Oyama is moving his forces preparatory to making a general attack on the Russians at Mukden. The Russians are entrenched behind the hills south of the capital. Oyama's army is being strongly reinforced from Port Arthur. It is said that a battle is early expected between the forces of Oyama and Kouropatkin.

The Czar sends rescript to his army and navy, praising the dead soldiers and encouraging the living, but admits that "the enemy is strong and daring." While "blessing the waters" at St. Petersburg last week, it is reported that a deliberate attempt was made upon the Czar's life, showers of bullets striking the royal palace.

M. Combes, premier of France, after a struggle with the chamber of deputies,

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resigns voluntarily from his position, and his ministers follow suit.

Happenings in America.

The governor of Vermont refuses to interfere with the case of Mrs. Mary Rogers, sentenced to death for murder. She is to be executed Feb. 3—the first case of the kind in Vermont in three quarters of a century.

Pension legislation at the rate of 459 bills in 108 minutes, was rushed in Congress last week, breaking all previous records. The rate was about one bill for every 15 seconds.

It is reported that 108 millionaires in Colorado are worth \$260,000,000 in the aggregate. The population of the state is less than 600,000.

The statehood bill is being vigorously discussed in Congress. The House democrats oppose joining Arizona to New Mexico.

Secretary Hay sends note to powers demanding China against charge by Russia that she has violated the neutrality agreement.

Railway associations in thirty states pass resolutions calling for Government control of freight rates.

The Philippine commission makes favorable report concerning the affairs of the Islands.

Some Florida Items.

The Koreshan Unity entertained a party of seven visitors from Ft. Myers on the 17th inst., all of whom expressed themselves as being highly pleased with their visit. The *Press* remarks, in connection with a news item relative to this party: "A trip to the Unity now is full of interest for those who have not been there."

Improvements at Estero continue; new buildings are in process of erection; and the Koreshan Unity is just completing artesian well No. 2, affording ample water supply for the town.

Shipments of oranges and grapefruit from Lee County during the season of 1904-5, aggregate 102,197 boxes, surpassing highest shipments of previous years by 25,000 boxes.

Surveyors are at work locating the line of the unique railroad to extend from Miami to Key West, over a line of Florida keys and reefs.

The National Good Roads Association held its first convention at Jacksonville last week, continuing in session several days.

The Seminole Power and Ice Company is putting in a 12-ton ice machine at Ft. Myers.

The first three-story brick building in Ft. Myers is in process of erection.

The famous Tampa Bay Hotel is again open to the public.

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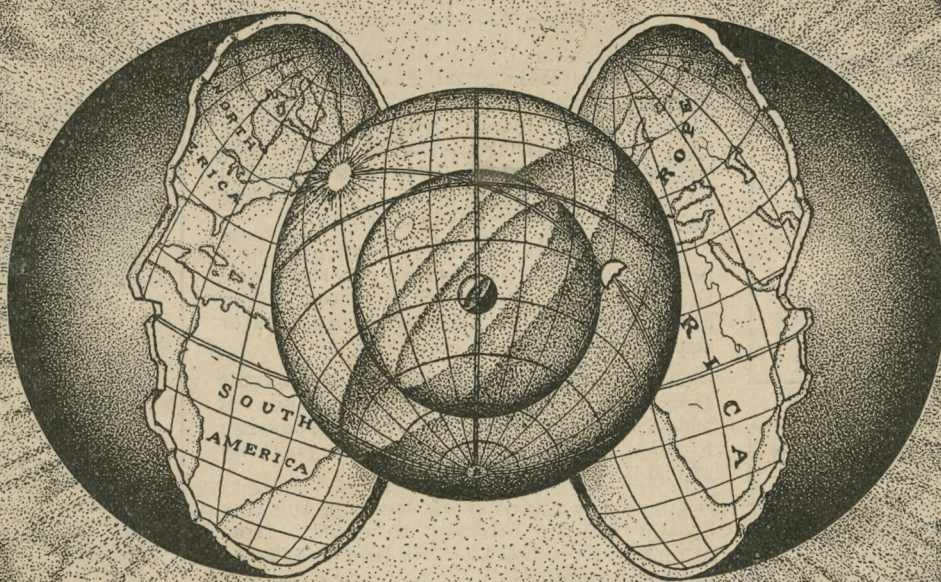
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NUMBER 34.



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